A

LETTER

FROM A

MEMBER of the ARMY,

TO THE

COMMITTEE of *SAFETY*,

AND

Councell of Officers of the Army,

THAT THEY

May do that which is Required of them to be done, that the Lord may delight to dwell among them, and do them good; that they may not be Over-turned as others, who have ſerved themſelves, and not the LORD.

LONDON,

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A LETTER FROM A MEMBER of the ARMY, TO THE Committee of Safety, and Councell of Officers of the Army, &c.

Dear Friends,

WHom the Lord hath yet ſpared, as a Remnant amongſt thouſands, and hath not ſpared many before you, who brought not forth fruits worthy of thoſe extraordinary kindneſſes and mercies that have been received from the hands of our loving God, whoſe intents was not hereby, and in overturning many, and ſparing you, that you ſhould luſt after what they luſted, nor ſet up your ſelves as others before you did, by making your ſelves great, rich, and honorable in this world; nor flatter one another, as others did with the titles of the Heathen, who profeſt that which you do, nor to be friends to the Saints of the moſt High, as you profeſſe your ſelves to be, and are reſerved as a handfull for the ſetting up of truth, righteouſneſſe,

juſtice, and mercy, in theſe Nations; and for the preſervation and protection of juſt men, from all violence and injury which hitherto you have not done: and one ground wherefore you ſo pleaded, was, becauſe you wanted power; your plea in that is voyd, and the Lord hath overturned once more that you might have power; now is your tryall come again; its not your words (any more then thoſe that are gone before) that will ſatisfy. Your adverſaries in *Scotland*, and elſewhere, have learnt faire words, and glorious pretences: your words without fruits are vain; yet is our hearts more enclined to hearken to you, becauſe we know theirs many among you have a great love to Gods people, and true deſires begot in ſome to do well, if you would not hearken to your home-councellors that ſtifles before brought forth; the door is yet open to you, that ye may return, waſh, and be clean; now thinke with your ſelves, while ye are ſeeking to pleaſe the world, by upholding of thoſe things that they love, as lordly Titles, whereby the children of this world love to pleaſe and flatter one another, with Humble Servant, Excellency, Highneſſe, Honour, Worſhip, and the like, when they are the Divels ſervants, and would deſtroy one another for earth and titles, having not truth in the heart: neither do you imitate the Heathen in their fooliſh habits, Behaviours, Cuſtomes, Oppreſſion, Pride, Lightneſſe, Scoffing, and the like, with curious fine words whereby many ſimple hearts are deceived: for if herein you be found the ſame men many were under *OLIVER*, *RICHARD*, and the late *PARLIAMENT*; and little alteration or change wrought in you, whereby you come to ſee the vanity of what you have been, as to

your

your old Converſations; if here you ſtand, and come not to witneſſe a Change from what you were, that the minde, and will of our God, you may know, and do that to all whom God hath ſet you over as Rulers, you become ſavoury, in all meekneſſe, ſelf-deniall, and lowlineſſe of minde, as becometh thoſe whom make mention of his Name, in that which is truly Vertuous, Excellent, Noble, rightly, and truly Honourable, that in the reality you may be, not puft up with what you are not, that to our God you may give praiſe, who makes to differ, that your praiſe may be of God, and not of men, who giveth every good and perfect gift; praiſes to him. And the bleſſing is upon them which ſeeks the Honour of God, and not its one: in the world there are many Lords, and Gods, but we, who in meaſure, are not of the world, have but one God, and Lord, *Eph*. 4. 6.

And happy ſhall you be, if faithful to the Lord; for then ſhall his worke proſper in your hands, and peace, and ſettlement ſhall attend you, and wonderfull ſhall the Lord appeare amongſt you, as of old, and Nations ſhall bow before you; but if ſtill you remaine in the nature which promiſes liberty to others, and you your ſelves ſervants to ſin, and corruption, then will not you be accounted worthy, for the bringing forth of thoſe glorious things, that you your ſelves promiſe, and thouſands of your dear friends expects: and loath are we to ſee you, whom the Lord hath ſo often tryed, and viſited by his love, to be made as a thing of nought, even as others before you, through their own fearfulneſſe: for how ſhould you, if you yet flatter the lying Hirelings of this Nation, by your perſonall confirmity to them,

and their Mother, their two blind eyes, and off-pring of filth, the two *Univerſities*, ſo called, from whence they have learned a trade to deceive, lye, diſſemble, and commit all manner of wickedneſſe, where they have their degrees of Maſter-ſhip? O the ſtinck that ariſes from them, is reached up to Heaven, and cryes for vengeance, and they are come with all their train of ſtarelineſs, in remembrance before the Lord; and juſt is he that judges the iſſuings out of theſe two filthy Wells; and happy are they who take part with the Lord, (who cryes Vengeance, Woes, and Plagues, which hath been brought forth from thence) to raiſe her foundation, and lay her waſte, for all her wiſdome is fooliſhneſſe, and with it the Prince of this World hath alwayes crucified by it the Lord of Life; and the Prince of this World rules there, and makes men wiſe to their own deſtruction; its known, and felt; and Schools we need not to learn our Children Blaſphemy, Pride, Covetouſneſſe, Lordlineſſe, with cunning Witch-craft; for they are apt enough to learn ſuch things without being trained up to them, though learning (in its place) we own: but theſe are not Chriſts Schools, nor fit men, or perſons for him, and his work, but rather to Scourge, Whip, and perſecute his Servants, who are made Miniſters not by Man, nor mens arts, by cunning craft. Now if theſe things be kept up, the Woes and Vengeance of God will purſue the upholders, yea verily, will root out thoſe that may root out Iniquity, and will not; this ſhall be known. Therefore beware what ye do, that eſtabliſhment ye may come to, the way, is for your ſelves to be eſtabliſh'd in that which changeth not, out of the tranſgreſſion, then ſhall you eſtabliſh

bliſh that in the earth which ſhall ſtand, and be firme unto which Truth ſhall ſay Amen to you, and your work; and all Nations, and Powers, that lift themſelves up againſt the eſtabliſhed in the Power of the Lord, ſhall be daſht in pieces, and come to nought, the Lord God of Hoſts hath ſpoken it; then ſhall you come to know the true right, honour, and thoſe that feare the Lord, will be highly in eſteem with you; and God, then of a truth, ſhall dwell amongſt you, and delight to do you good; and a terour to all about you, ſhall you be: herein have I expreſt my love to you, as my dear friends, whom I would not have to periſh, even as the Lord hath declared to me, I have declared to you, what was required of me, without feare of the diſpeaſure of any.

Therefore my deare friends, prize your time, and examine your hearts, that you may know what is the good, and acceptable will of our God, to do it, that we may all with hand, and heart, go along with you, and helpe to carry on the Lords worke, that over all he may rule, whoſe right it is, and you in him a terrour may be to all ungodlineſſe, and unrighteouſneſſe of men, who hold the truth in unrighteouſneſſe, and a praiſe to thoſe that do well.

And Friends, now doth the bloud and ſufferings of the Lords dear Ones, which you profeſſe to be friends to, lay at your doors, you having power, and hath been laid before others in Authority, but they regarded not; therefore did not the Lord regard them: and now if you make a confederation with thoſe that hath drunk the bloud of the Saints, ſpoiled their goods, and inhumanely, and barbarouſly hath uſed them, and not make ſtrict inquiſity, that

that Juſtice may be done upon the impenitent, and hard-hearted: Then will the Lord charge it upon you, and will not hold you guiltleſſe, who countenances theſe that are guilty of Blood, Oppreſſion, and Injuſtice. Then ſhall you not proſper, nor be clear before the Lord, till you have acquitted your ſelves of all the blood, and ſufferings of his People, that the Lord may acquit you, and his People have cauſe to ſay, you are partakers with the Blood-ſuckers, by wincking at their Iniquities. I have diſcharged my ſelf before the Lord, in love to you all, what is required of me; and if you will be partakers of their Sinnes, of their Plagues you muſt have part, in that which altereth not. I wiſh you well.

Given forth the 8th. day, of the 9th. Month.

From a Member of the Army, who wiſhes them well, but a witneſſe in meaſure, againſt all deceit therein,

JOHN HODGSON.

THE END.

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